Annex "A", Subparagraph 1a,

Sociological Background

GENERAL CHARACTER OF THE SOCIETY

181 The little group of Votes who have survived so far are primarily small farmers. Living since the beginning of this millenium in the Russian neighborhood and under Russian rule (except during one century of Swedish rule), they have taken over from the Russians their patterns of social life. But they have resisted complete Russification chiefly because the one-sided Russian influence has been counterbalanced by the Balto-Finnic influence of the Ingrians and Finns.

One of the most important influences on the Votes is, or has been at least until the Bolshevist regime, their religion. The Russian Orthodox Church with its lyrical mysticism has completely won them over. The Church has determined their world conception, their sympathies and antipathies and their attitude toward their
186 mother tongue. The Votes treat those of a
177 different religion like complete strangers. But
101 they almost identify themselves with the nationalities (Russians and Ingrians) who have the same religion as they have. Since the language of the religion is Russian, they do not seem to regret giving up Votic in favor of Russian.

The predominance of religion in the Votes' world conception has caused confusion in their notions of nationalities. Often the notions of "Greek Catholic" and "Russian" are considered identical. To the question "Are you a Greek

186 Catholic?" they answer "Yes, of course,
177 Russian."
101

They do not consider themselves a special nationality. While some of them call themselves Russian, others again call themselves Ingrian. The Votic girls sing of themselves in Russian: "All the Ingrian girls are beautiful." When filling out questionaires, the Votes used to write as their nationality either "Ingrian" or "Russian." On the whole, it must be stated that they have a strong bent for assimilation with other nationalities. Tsvetkov, a student of the Votic nationality, illustrates this with the following example (p. 43): "A young Ingrian is brought as the wife into a Votic home where Votic is still spoken. And what happens? All the members of the family, even the old, begin to talk Ingrian, and so Ingrian in many households replaces Votic. It is characteristic for a Vote that when speaking with an Ingrian who knows Votic, he willingly starts talking Ingrian."

Due to the loss of their national consciousness, the Votes have lost almost all their national culture, and their specific national features, their national "complexion." Their folklore, customs and national dress have been taken over from their neighbors. The only thing that entitles us still to call them "Votes" is their language. But even this is developing fast toward complete Russification and Ingrianization.

Annex "A," Subparagraph 1b,

Sociological Background

HISTORICAL SETTING

101 The votes call themselves vad'd'alain (plural vad'd'alaizet). This name comes from the word vad'd'a 'wedge,' and originally probably designated the wedge-shaped area inhabited by the Votes. In Russian chronicles and old documents the Votes are usually called vod' (from this the adjectives vodskii, votskii) and vozhane, later also by the names chudja and voty. The older German designation for the Votes is Watländer, the later one Woten (plural). In English the names Votes and Vodians are used (the adjectives Votic or Vodian).

Votes are closely related to the Estonians, Finns, Karelians, Vepsians and Livonians. [197] The language of all of these nationalties form the so-called Balto-Finnic group, which is a subgroup of the Finno-Ugric family of languages. 101 The original home of the Finno-Ugric people is 174 considered to have been somewhere along the middle course of the Volga River. In the course of time, the forefathers of the Balto-Finns have moved westward. In the last centuries of the pre-Christian era they were in contact with the Baltic peoples (that is with the ancestors of the Latvians, Lithuanians and Old Prussians), and later with the Germanic peoples, as the loan words indicate. During these Germanic Balto-Finnic relations the Balto-Finns must have been to the east of the Gulf of Finland

101 and Peipus Lake. There this relatively
174 homogeneous group disintegrated and various nationalities started to migrate to their present areas. This occurred probably in the first centuries A.D.

The Votes, following the Finns, moved toward the north and settled the area which is now known under the name of Ingermanland. In ancient times the Votes were a powerful nation. They probably belonged to those Balto-Finnic tribes, which, according to Nestor's chronicle, participated under the name of chud' in the foundation of the Russian state in 862 A.D.
175 The first explicit information on the Votes originates from the time of the Grand Prince Jaroslav (died in 1054); in one of his statutes the Votic (votshkaia) region is mentioned as belonging to the Novgorod possessions. The belonging to Novgorod was at that time, however, only a pious wish of Novgorod. This appears clearly from the fact that the Votes helped the Polotsk prince Vseslav when he, with his armies, in 1069 lay siege to Novgorod. Vseslav suffered a defeat, and, according to the chronicler, "this was a great loss to the Votes, for great masses of them fell." When Novgorod in the twelfth century became stronger, the Votes more and more came under its sphere of influence. In cases of need the Votes applied to the Novgorodians also for help. This happened, for instance, in 1149 when a thousand Finns from Häme undertook a military expedition to the Votic area. Then the Votes, helped by 500 Novgorodians, hewed down the Finns to the very last man.

It was not just the wars but also the

175 Although the German knights continued to lay claims to the Votic land, it remained under Novgorod power until the end of the fifteenth century. As subjects of Novgorod, the Votes had to participate in the numerous wars Novgorod had to wage. Most noteworthy among them was the warfare made by the German knight von Overberg in the Votic land and Ingermanland in 1444-1447. At that time a group of Votes were taken as prisoners of war to Kurland (nowadays part of Latvia), to the neighborhood of the Aa River near the town of Bauske. The Latvians used to call these Votes [10] Krevins, due to the fact that they were brought from Russia (in Latvian kreews means 'Russian'). The Krevins were Latvianized in the middle of the nineteenth century; only a few texts of their language were written down and have been preserved.

After Moscow subdued Novgorod in 1478 and took its possessions, an extensive administrative unit to the northwest of Novgorod city, between the rivers Volkhov and Luga, was given the name "Votic Fifth" (Votskaia piatina). At one time it even comprised a part of Finnish Karelia as far as to the north of Pielisjärvi. The term "Votic Fifth" indicates that at that time the Votes were of much greater significance as a nation than they are nowadays. In the sixteenth century the term "Votic oblast" (Votskaia oblast') was introduced which signified, first of all, the western part of the later Petersburg government; the area to the east of it was called "the Izhor land" (Izhorskaia zemlia).

The subjugation of Novgorod by the Muscovites did not much affect the condition of the Votes, except that their masters were

177 the Votes will occur in the very near future.

It is possible that the denationalization of the Votes described so far can be partly ascribed to the part played by the Ingrians. The Ingrians, on the whole, appear in greater number in the westernmost Votic villages, so that their influence is especially to be sought there. The "Ingrianization" of Votes has gone farthest in Kukkosi village. Tsvetkov, a Vote himself, tells that the Votes often do not make a distinction between the Ingrians and themselves, but often call themselves "Ingrians." It is possible that the westernmost Votic village will become first Ingrian and only after that will undergo the second metamorphosis--the Russianization.

[101] [186]

186 177 Kettunen has tried to explain the inclination of the Votes for denationalization. He summarizes it as follows: "The Votes were broken in their spirit upon learning that their neighbors, the Russians, Finns, and Estonians, have books written in their mother tongue and that they have their own schools, while only they, the Votes, have nothing. Such a language is not even worth while to be taught to the children. The Russian Church, on the other hand, has tried to nourish the view that the Votes, just like Orthodox Ingrians, actually belong to the Russians, for they have the same right creed as the Russians have." [1]

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1 See Zsirai: 435.

175 Estonia under the reign of Denmark and the Order. After the end of the ancient War of Independence, Estonia was divided between several competing powers: the Catholic bishops, the Order of the Brothers of the Sword (which in 1237 became the Order of Teutonic Knights, returned from Palestine), and Denmark. The strongest of these was the Order. The Germans [101] called all of the new colony Livonia. Historians call medieval Livonia "Old Livonia" in order to differentiate between it and the later governments of Livonia under Swedish and Russian rule, which was much smaller, comprising southern Estonia and northern Latvia. Northern Estonia (Harjumaa and Virumaa) was under Denmark, and the western and cental part of continental Estonia (Viljandimaa and Järvamaa) was governed by the Teutonic Order whose seat was in Eastern Prussia. The Bishop of Tartu governed present-

[197]
[197]
177

that their languages are closely related, the Estonians and Finns have maintained for almost a century an interest in each other and a warm cultural intercourse. This started during the National Awakening[1] and grew into an enthusiastic movement during the independence period. Various student and professional organizations, for example, had yearly joint conferences with corresponding Finnish organizations.

101 The name Estonian (eesti keel) has come fairly recently into use. Formerly the Estonians called their language maa keel 'country language' and the people who spoke this language maa rahvas 'country people.' The terms Eesti and eesti keel came into use around the middle of the nineteenth century. These words are explained as originating from Tacitus's Germanis XLV in which Aestii, Aestiorum gentes are mentioned

[1] [SEE cat. 116, -99- pp 26-33 - Analyst]

101 in connection with Germans, who called the peoples living to the northeast by these names. The ancient Scandinavians called the ancestors of the Estonians Eistr, Eistir and their country Eistland.

197 Present-day Estonia is still divided into numerous dialects which probably developed during the centuries when movement was considerably restricted. Furthermore, some natural barriers, like great swamps and forests, proved a hindrance to intercourse between the inhabitants of the present Estonia in ancient times. There are two major dialect groups: Northern and Southern Estonian, or the Tallinn and Tartu languages, both of them with numerous subdivisions or local dialects. These dialects were generally spoken more in the years before Estonian independence. Six years of compulsory

3: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Vepses

Annex "A," Subparagraph 1b,

Sociological Background

HISTORICAL SETTING

101 "Vepsian" Designations. The Vepsians have no common name for themselves. The name "Vepsian" (vepsä, veps) which has recently become generally used in scientific literature (formerly the term "North Chudish" was used instead) is used only by the southernmost Vepsians in the former Novgorod government. Further northward towards Olonets, there are tracts where neither the people nor even the language has a name. "He speaks like us" (in Vepsian: t'öu k'eluu pagizheb) or "he speaks like us" (in Vepsian: meid'e kartte pagizheb), are in some places to the south of the Svir River the only way the Vepsians have of referring to their language. There is another name generally used among the North Vepsians. Those who speak Vepsian are said to speak "Ludic" (l'üdiksh). This name is, however, not applied to the Vepsians alone, but also to a group of the Karelians northwest of Lake Onega. These Karelians whose language is an intermediate form between Vepsian and Karelain call themselves "Ludes" (lüd'ikoi)

The Russians call the Vepsians "Chuds" (chud') and further to the south, "Chukhars" (chukhary), names which they apply to various Finnish peoples, and apparently used to employ for foreigners in general. More seldom the

101 name "Kaivans" (kaivany) has also been used by the Russians. The Karelians in Olonets call the Vepsian language the language of "Naku" (nakun kieli), a name which comes from the Vepsian word naku 'over there', or sometimes "Shokshu language" (Shokshun kieli), after the northernmost Vepsian village.

175 [197] History. Vepsians are linguistically closely related to the Karelians, Finns, Estonians and Livonians. The languages of all of these nationalities form the so-called Balto-Finnic group, which is a subgroup of the Finno-Ugric family of languages. The original home of the Finno-Ugric peoples is considered to have been somewhere along the middle course of the Volga River. In the course of time, the forefathers of the Balto-Finns have moved westward. In the last centuries of the pre-Christian era they were in contact with the Baltic peoples (that is with the forefathers of the Latvians, Lithuanians and Old Prussians), and later with the Germanic peoples, as the loan words indicate. During these Germanic Balto-Finnic relations the Balto-Finns must have been to the east of the Gulf of Finland and Peipus Lake. There this relatively homogeneous group disintegrated and various nationalities started to migrate to their present areas. This occurred in the first centuries A. D.

It is probable that the Vepsians moved northeast to their present dwelling places.

3: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Vepses

Annex "A," Subparagraph 1c,

Sociological Background

SIZE AND GEOGRAPHIC DISTRIBUTION OF POPULATION

•101 [161] Area inhabited by the Vepsians. According to the latest data (Bol'shaia Sovetskaia Entsiklopediia) the number of Vepsians is considered to be from 30,000-35,000. They live in the following administrative units of the Soviet Union: 1) Sheltozero rayon in Karelo-Finnish SSR; 2) Vinnits, Ojat' and Kapsha rayons in the Leningrad oblast; and 3) Oshta, Shola and Efimovskii rayons in Vologda oblast.

162 There are no data available on the number of Vepsians in each of these groups. The data of the 1926 census on the Vepsians are classified according to okrugs (except for the Karelo-Finnish SSR). The number of Vepsians at that time was as follows:

1. In Sheltozero rayon in Karelo-Finnish SSR..... 8,663

2. In Lodeinopolye okrug (the Vinnits, Oshta and Ojat' rayons)..... 16,484

3. In Cherepovets okrug (the Efimovskii and Shola rayons)... 5,357

3:Indiana U. S-4, 5 1955 RG4 Estonia RG4
Vepses

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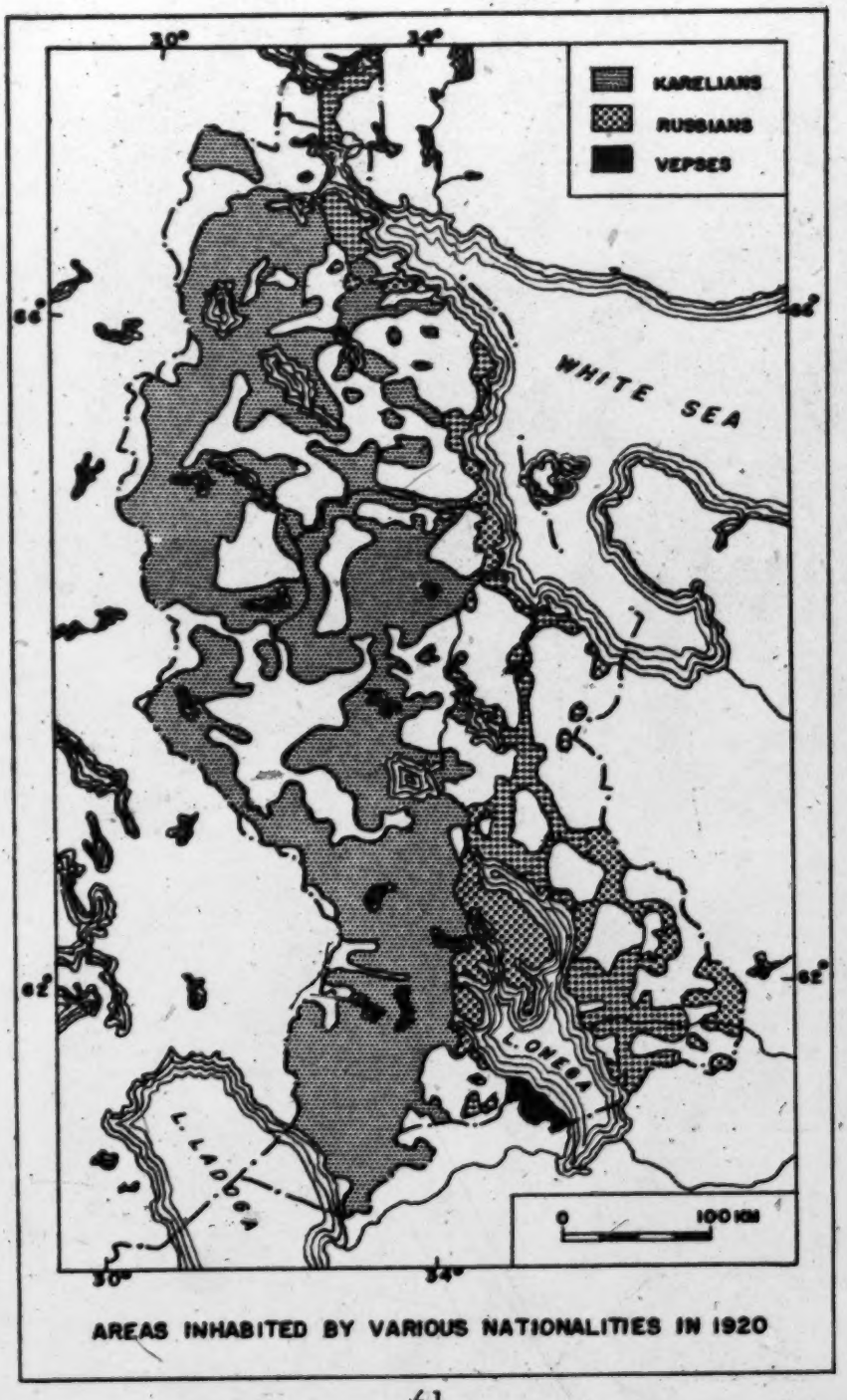

AREAS INHABITED BY VARIOUS NATIONALITIES IN 1920

Annex "A," Subparagraph 1b,
Sociological Background

HISTORICAL SETTING

101 The Livonians have no common name for themselves. To the west they call themselves raandalist 'coast people,' and to the east, kalamied 'fishermen.' Only after the first World War they started to use the name liiv, liivli 'Livonians.'[1] The latter name has, however, been used for centuries by their neighbors for designating the Livonians. The Russians call the Livonians livy, the Germans, Liven, and the Latvians, lihbeeshi.

101 Livonians are closely related to the
197 Estonians, Votes, Finns, Karelians and Vepsians. The language of all of these nationalities form the so-called Balto-Finnic group, which is a subgroup of the Finno-Ugric family
175 of languages. The original home of the Finno-Ugric peoples is considered to have been somewhere along the middle course of the Volga River. In the course of time, the forefathers of the Balto-Finns have moved westward. In

1 Some scholars think that the name liiv, etc., is connected with the word Estonian liiv, Finnish liiva 'sand'; others connect it with the name lüd 'Ludes' (Karelian-Vepsian mixed people), which in Karelian-Olonetsian occurs in the form livviköi.

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

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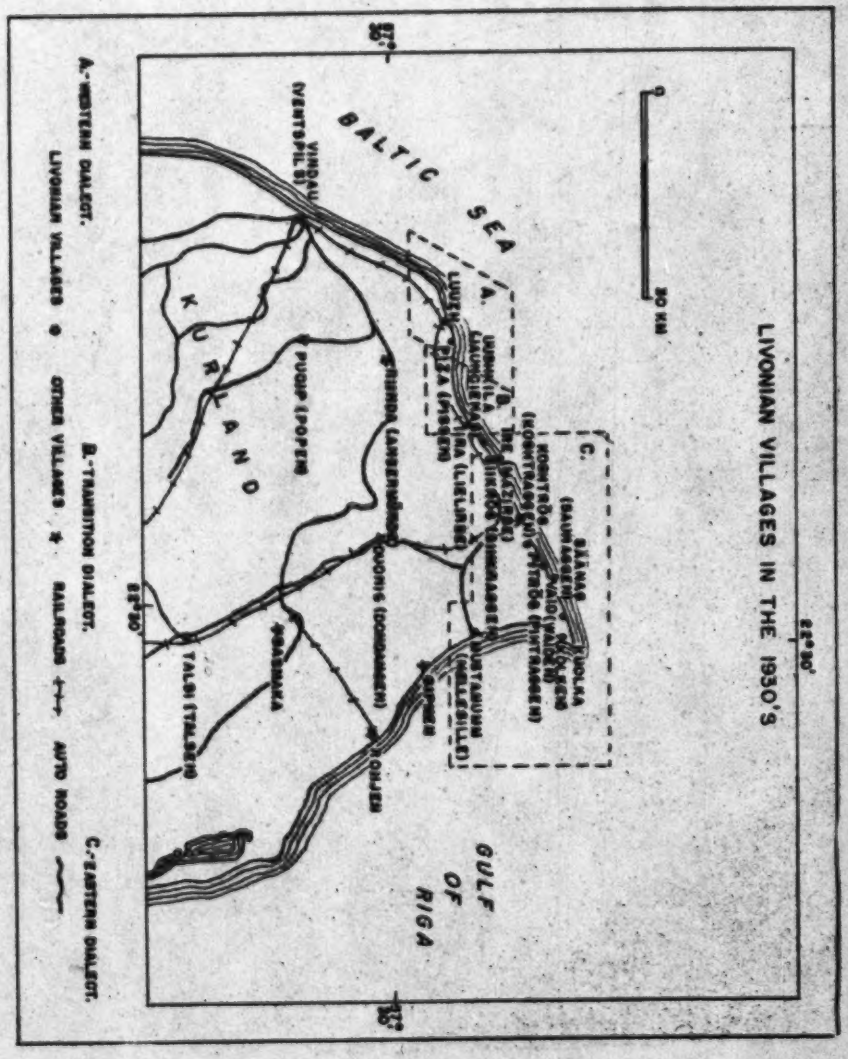

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

101

The same post-ice age, early Eurasian race as that in Suomi-Finn- 101
land which once migrated from the Atlantic to the Pacific, with
local variations, had settled south of the eastern part of the Baltic
Sea and of the Finnish ocean bay. As it did in Suomi-Finnland so [44]
here too it received from the 17th century on east Finnish and Volga
Finnish admixtures, but to a much smaller degree. On the other
hand it received much stronger northern Germanic additions. From
this developed the Estonians, designated thus by their neighbors as
the people of the East but in the oldest Russian annals called Chudi,
like all Finns. They themselves formerly only called themselves
maamees, i.e. man of the country, and their people maarahwas,
i.e. people of the country. Today they like to speak of soome
(from som, dark, wet) as their home, in accord with Suomi-Finn-
land. Their territory stretches from Reval to Warro, from Walk to 131
Lake Peipus, with additional land in the area of Vitebsk, "poor land
with meager fields" (Kalewipoeg), full of swamps and forests. Be- 197
cause of their Finno-Ugric language, which incidentally contains
more than 30% Germanic words, the Estonians are still numbered
among the "Mongoloids," but they are neither anthropologically nor
ethnographically connected with them. They are rather completely
European. They are blond, have blue eyes, a tall and strong build. [142]
Dark types are seldom encountered. Once because of the nature of 241
the land dependent on gathering, hunting and fishing, they became
stock-farmers and husbandmen under later influence from Lithuania
and from the Baltic Sea. In all branches of the economy the imple- 412.
ments and tools used have preserved their primitive forms and the
materials of the wood age have largely been kept to our day. Fishing
is done with iron hooks and a red drag-rod /Schleppangel/ bound with
wool. A fork-shaped hand-plow /Zoche/ is used for plowing; ropes
are twisted with crude forked branches as in the Celtic West and in
north Germanic Sweden; weaving is done with small hand-weaving 286
tools and with little boards - alongside the pedal weaving frame;
until a short time ago wool was plucked, cleaned with a hatter's bow
/Fachbogen/ which is of exactly the same construction as the cotton
cleaner which is used from Egypt to China and which has been pre-
served in central Europe in the hat factory, strangely enough, only
in this trade. The old conical tent shape is preserved in farm kitchens, [343]
which stand alone or are joined to the bath house. It exists as a cir-
cular foundation of stones and a pole-roof. The present-day square 342
houses, similar to the Latvian and Lithuanian block buildings, and